



# 大方廣佛華嚴經淺釋

## The Flower Adornment Sutra with Commentary

【卷五世主妙嚴品第一之五】

CHAPTER ONE: THE WONDROUS ADORNMENTS OF WORLD RULERS, PART FIVE

宣化上人講 COMMENTARY BY THE VENERABLE MASTER HUA

國際譯經學院記錄翻譯 TRANSLATED BY THE INTERNATIONAL TRANSLATION INSTITUTE

修訂版 REVISED VERSION

佛昔修治眾福海。一切刹土微塵數。  
神通願力所出生。道場嚴淨無諸垢。  
如意珠王作樹根。金剛摩尼以為身。  
寶網遐施覆其上。妙香氣氳共旋繞。  
樹枝嚴飾備眾寶。摩尼為幹爭聳擢。  
枝條密布如重雲。佛於其下坐道場。

「佛昔修治眾福海」：佛以前在因地修道的時候，是廣修眾福，修福修慧，修的這個福有大海那麼多。「一切刹土微塵數」：所有一切的佛刹國土，像微塵那麼多的數量。這是什麼所成就的呢？這都是諸佛的「神通願力所出生」：由諸佛的神通變化，和他在因地發願所出生的。

「道場嚴淨無諸垢」：這所有的道場都非常莊嚴清淨，沒有一切的塵垢。「如意珠王作樹根」：那麼有這個菩提樹，是如意珠王做樹根。「金剛摩尼以為身」：金剛摩尼寶做這個樹的身體。「寶網遐施覆其上」：有這種寶網遐蓋在它上邊。

「妙香氣氳共旋繞」：有這種異香，常常在這兒氳氳繚繞不散，共旋繞。「樹枝嚴飾備眾寶」：這個樹枝都非常莊嚴，也是眾寶所莊嚴的。

「摩尼為幹爭聳擢」：有摩尼做這個樹的幹，都是往高了那麼長；聳擢，就是長得很高的。「枝條密布如重雲」：那麼又有很多的樹條密布，遮得很嚴密，就像雲重重

Sutra:

The Buddha cultivated a sea of all blessings  
As numerous as the motes of dust in all lands.  
His spiritual powers and vows made this possible.  
The Way-place is adorned and pure, free from filth.

The wish-fulfilling king of jewels forms the root of the tree.  
Vajra and mani serve as its body.  
Jeweled nets cover it from high above.  
A mist of sublime fragrance circulates around it.

Myriads of jewels adorn the branches of the tree.  
Its trunk of mani vigorously stretches upward.  
The dense covering of branches resembles layered clouds.  
The Buddha sits in the Way-place underneath it.

Commentary:

In the past when **the Buddha** was cultivating the Way, he **cultivated** blessings and wisdom. He cultivated all kinds of blessings, so many that they are said to be **a sea of all blessings, / As numerous as the motes of dust in all lands.** That's how abundant his blessings were.

**His spiritual powers and vows made this possible.** Such abundant blessings were produced from the Buddha's spiritual powers and vows. They were transformations wrought by the Buddha's spiritual powers and the vows he made while cultivating. **The Way-place is adorned and pure, free from filth.** Each Way-place is immaculate and beautiful, untainted by filth.

**The wish-fulfilling king of jewels forms the root of the tree.** The roots of the Bodhi tree are made of wish-fulfilling jewels. **Vajra and mani jewels serve as its body. / Jeweled nets cover it from high above. / A mist of sublime fragrance circulates around it.**



無盡的樣子。

「佛於其下坐道場」：這個菩提樹是這樣子，佛坐在這個菩提樹下來教化眾生，在菩提樹下作為他弘法的道場。

道場廣大不思議。其樹周迴盡彌覆。  
密葉繁華相庇映。華中悉結摩尼果。  
一切枝間發妙光。其光遍照道場中。  
清淨熾燃無有盡。以佛願力如斯現。  
摩尼寶藏以為華。布影騰暉若綺雲。  
匝樹垂芳無不遍。於道場中普嚴飾。

「道場廣大不思議」：就是這個道場菩提樹，廣大不可思議。「其樹周迴盡彌覆」：這種寶樹、這種菩提樹王，「周迴」：是非常的大，「盡彌覆」：遮蓋的地方也很完全。「密葉繁華相庇映」：這個寶樹的葉子很密的，又有很多的寶華，「相庇映」：互相掩映，這個葉來照著華、華又照這個葉。

「華中悉結摩尼果」：在每一朵華裡邊，都結出摩尼寶果來。「一切枝間發妙光」：在一切的樹枝和樹枝之間，又發出一種妙光來。「其光遍照道場中」：放出的光又普遍照耀這個道場之中。

「清淨熾燃無有盡」：這種光，它不是一種熱的光，是清淨無染的光。「熾燃」、也像那火著的很旺似的，「無有盡」：沒有窮盡的時候。

「以佛願力如斯現」：因為什麼現出這種光？這也是佛在因地所修、發的願力，所以這菩提樹王才現這種的境界。「摩尼寶藏以為華」：用這個摩尼做這個樹的華。

「布影騰暉若綺雲」：所排列的這個影子，這種光輝騰起來，這種光輝「若綺雲」：就好像那個五色的雲在空中一樣，非常美麗。「匝樹垂芳無不遍」：「匝樹」周匝圍繞這個樹，又垂散一種芳香，「無不遍」：到所有的地方。「於道場中普嚴飾」：在這個菩提道場之中，普遍來嚴飾，非常的莊嚴。

汝觀善逝道場中。蓮華寶網俱清淨。  
光燄成輪從此現。鈴聲鐸響雲間發。

The tree is constantly surrounded by a rare fragrance.

**Myriads of jewels adorn the branches of the tree.** The tree's branches are elegant and decorated with all kinds of gems. **Its trunk of mani vigorously stretches upward.** The trunk of mani jewels grows ever higher. **The dense covering of branches resembles layered clouds.** The branches and twigs are closely interwoven like layers of clouds in the sky. **The Buddha sits in the Way-place underneath it,** teaching and transforming living beings. The Bodhi tree serves as the Buddha's Way-place for propagating the Dharma.

Sutra:

**The Way-place is vast beyond conception.**  
**Its tree entirely covers the surrounding area.**  
**Luxuriant leaves and flowers shelter and reflect each other.**  
**Within each blossom there is a mani fruit.**

**Between the branches shines a wondrous light.**  
**This light pervasively illumines the Way-place.**  
**It is pure, blazing, and inexhaustible,**  
**And appears by the power of the Buddha's vows.**

**A treasury of mani jewels forms the flowers.**  
**The shadows and radiance are like exquisite clouds**  
**Enshrouding the tree with all-pervasive fragrance**  
**And decorating every part of the Way-place.**

Commentary:

**The Way-place formed by the Bodhi tree is vast and great beyond conception. / Its tree entirely covers the surrounding area.** The Bodhi tree has a huge circumference and covers an immense area. **Luxuriant leaves and prolific jeweled flowers provide shelter and reflect each other.** The leaves reflect the flowers, and the flowers shine upon the leaves. **Within each blossom there is a mani fruit.** Each flower will bear a fruit of *mani* jewels.

**Between the branches of the tree shines a wondrous light. / This light pervasively illumines the Way-place. / It is pure, blazing, and inexhaustible.** This light has no heat to it. It is cool, clean, and undefiled, yet has the appearance of a blazing fire. **And this light appears by the power of the Buddha's vows.** The Bodhi tree manifests this kind of state as a result of the vows the Buddha made in the past.

**A treasury of mani jewels forms the flowers. / The shadows and radiance are like exquisite, five-colored clouds in the sky—extremely beautiful. Enshrouding the tree with all-pervasive fragrance / And decorating every part of the Way-place.** The entire Bodhimanda is beautifully adorned and filled with a fine

十方一切國土中。所有妙色莊嚴樹。  
菩提樹中無不現。

「善逝道場中」、「汝觀」：就是叫你我現在這些眾生來觀，這個「汝」，在佛說法的時候，就是說當時法會的一切眾生。我們現在離佛很遠了，講這個經的時候，叫我們一切眾生來觀，如果我們不觀的話，這個經文就沒有什麼用了。因為佛說法是度眾生的，那麼你我現在都是眾生

，都包括在佛所教化的眾生之內，所以你不要以為這一句經文與你沒有關係。你要向自己的身上下來扣，這是自己的事情，不是其他人的事情。你要能這樣想，對於經文上這個意思、義理就沒有空過。觀什麼呢？「觀善逝」：善逝就是佛的十號之一，按這個字義來講，就是要到一個好的地方去。要是按著文本來的意思，就是佛

，這善逝就是佛。佛的道場、佛住在這個道場裡邊。

「蓮華寶網俱清淨」：因為佛在這個道場裡邊，所以這個蓮華也是清淨的，就是蓮華所組織成的這個寶網也是清淨的。

「光燄成輪從此現」：在這個蓮華裡邊又現出種種的光，這種種的光又現出種種的顏色、現出種種的火焰，這個火焰自然就成一種輪、成一種圓形的輪。「從此現」：這個輪從這個光燄裡邊現出來。

「鈴聲鐸響雲間發」：這個光裡頭不單有這個輪，在這光裡頭又有一種鈴的聲音、又有一種鐸的聲音。這個鐸也是鈴的一種，鈴和鐸都差不多的樣子。不過鈴有的是沒有這個木頭的，這個鐸有一個手拿著的，用手拿著這個地方是木頭做的。在中國孔子的學生說過，「天將以夫子為木鐸」，以孔子做天的一個木鐸，就是天的一個響的聲音、一個鐸的聲音。那麼這個鐸就好像鈴那個樣子。「雲間發」：這種鈴的聲音和鐸的聲音，都在這個重重的雲、種種的光、種種的色現出種種的輪，又有種種的音聲，在這個裡邊發出來。

「十方一切國土中」：「十方」，上

fragrance.

Sutra:

**Look inside the Way-place of the Well Gone One.  
The precious nets of lotuses are completely pure.  
From them emerge flames of light in the form of wheels.  
Bells tinkling and tolling are heard in the clouds.**

**Throughout all lands in the ten directions,  
Grow elegant trees of wonderful colors.  
The Bodhi Tree reveals them all without exception.**

Commentary:

**Look inside the Way-place of the Well Gone One.** This line is telling you, me, and the living beings of the present to take a look. When the Buddha spoke this line, he was telling those living beings who were in the Dharma assembly at the time to take a look. Now we are far from the time of the Buddha, so when we explain this sutra, we interpret this line as telling all of us to take a look. If we don't look, the sutra is useless to us. The Buddha spoke the Dharma to liberate living beings. You and I are all living beings. We are among the living beings taught and transformed by the Buddha. Thus, you should not think that this line of the sutra has nothing to do with you. You should connect it to your own body and mind. It is completely your own business, nobody else's. If you think like that, then the sutra will mean something to you.

What should you look at? Look at the Well Gone One. "Well Gone One" is one of the ten titles of a Buddha. Literally, it means one who has gone to a good place, but in the sutra it refers to the Buddha. You are to look inside the Way-place where the Buddha dwells.

Due to the Buddha's presence in the Way-place, **the precious nets woven of lotuses are completely pure. / From them emerge flames of light in the form of wheels.** The lotuses radiate many kinds of light of various colors, resembling flames. The flames naturally assume a circular shape, like wheels. Not only are there wheels in the light, there are sounds of bells. **Bells tinkling and tolling are heard in the clouds.** [Note: In Chinese there are two words, *ling* and *duo*, for bells. *Ling* are small round bells, and *duo* are bells with clappers, usually wooden.] In China, a disciple of Confucius once said, "Heaven is about to use the Master [Confucius] as a bell with a wooden clapper [to arouse the age]." In other words, Heaven would employ Confucius to make a great sound like the tolling of a bell. Within the clouds various lights and forms appear, and various sounds of bells are heard.

**Throughout all Buddhas' lands in the ten directions**—the four cardinal directions, the four intermediate directions, and above

下四方加上四隅這統起來是十方。「一切國土中」；這個土字應該劃一個圈，讀這個「」字。可是當土字講、但是要讀成「」。

「一切國土中」：這所有的諸佛國土都包括在裡邊了。「所有妙色莊嚴樹」

：「所有」，這不是一種了，這個菩提樹也不是一種，有種種的樣子、有種種顏色，都非常莊嚴、非常美麗，人一看見這個菩提樹就發菩提心，發菩提心就會結菩提果，結菩提果就證到這佛的果位，所以說「莊嚴樹」。

「菩提樹中無不現」：我方才講、我們講這麼多年《華嚴經》了，大約講過菩提樹的地方很少的。今天台灣這個〈菩提樹〉雜誌的編者和發行人，他到這兒來，恰恰我們這兒講菩提樹，這個菩提樹，見著菩提樹一定要發菩提心。好像〈菩提樹

〉這個雜誌，人本來不懂佛法，那麼看一看這本雜誌，有一點味道，那麼就往深了研究，往深了研究、這就是發菩提心了，來研究這個菩提樹所說的道理，這也叫「菩提樹中無不現」：沒有不現出來的，五根、五力、七菩提、八正道、四念處、四正勤、四如意足，都在這個裡邊現出來。小乘的道理，講的四諦法、十二因緣法；大乘的道理，講六度萬行，行菩薩行、行菩薩道。那麼能行菩薩道，將來就達到圓滿的佛果，就證得「三覺圓，萬德備

」、福慧雙足的這種境界。所以說「菩提樹中無不現」，在這個菩提樹裡邊包羅萬有，八萬四千法門都在這個菩提樹裡邊現出來了。現出這麼多的法門做什麼呢？對治眾生八萬四千種的病。眾生因為有病，所以需要這個法來救度，才現出這麼多的法，如果眾生病沒有了，那這一切法也都用不著了。所以在菩提樹裡無不現，什麼都現出來，這個種種的色、種種的聲、種種的法門都現出來了。

☞待續

and below—**grow elegant trees of wonderful colors.** This refers to all types of trees, not just a single type. Bodhi trees also come in many shapes and colors, but they are always exceptionally handsome and magnificent. The mere sight of a Bodhi tree causes people to bring forth the resolve for Bodhi. Having made that resolve, they will eventually bear the Bodhi fruit and attain Buddhahood.

**The Bodhi Tree reveals them all without exception.** In all the years that the *Flower Adornment Sutra* has been lectured, we have seldom discussed the Bodhi tree. It just so happens that the editor and distributor of the Taiwanese journal *Bodhi Tree* are here today, and we are also talking about the Bodhi tree in the Sutra. As mentioned earlier, people who see the Bodhi tree are bound to bring forth the aspiration for Bodhi. Similarly, when people who have no understanding of Buddhism read the *Bodhi Tree* magazine, they gain a little taste of Buddhism and want to study in greater depth. The wish to study in greater depth amounts to bringing forth the aspiration for Bodhi. They want to investigate the principles discussed in *Bodhi Tree* magazine. That is what is meant by this line: “The Bodhi Tree reveals them all without exception.” There is nothing it fails to reveal. The Five Roots, the Five Powers, the Seven Bodhi Shares, the Eightfold Proper Path, the Four Applications of Mindfulness, the Four Right Efforts, and the Four Psychic Bases are all manifested there.

The Bodhi tree expounds Small Vehicle doctrines, such as the Four Noble Truths and the Twelve Links of Conditioned Causation. It also expounds Great Vehicle doctrines—the Six Perfections and the Ten Thousand Practices—and speaks of how by practicing the Bodhisattva Way, one eventually realizes the perfect fruition of Buddhahood, attains the three types of enlightenment and the ten thousand virtues, and is replete with both blessings and wisdom. Thus, nothing fails to be revealed by the Bodhi tree. The Bodhi tree encompasses all phenomena. All 84,000 Dharma doors appear in the

Bodhi tree. What's the purpose of revealing so many Dharma doors? They counteract an equal number of living beings' illnesses and problems. Living beings afflicted by illnesses need these dharmas to save themselves. If living beings ceased being ill, these dharmas would be rendered useless.

Every conceivable thing appears in the Bodhi tree—all kinds of images, sounds, and Dharma doors. ☞To be continued

